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suggestive, and surely it is very instructive to find an eminent Greek grammarian translating (N. 1206) *παρ' ἀναλογίαν* 'by false analogy.' *ἀναλογία* means what we call 'accidence' and *παρ' ἀναλογίαν* signifies 'contrary to the regular inflexion,' which is not exactly the same as 'by false analogy,' and the second scholiast simply repeats in other words what the first had said: *περὶ τὴν κλητικὴν ἐσφάλῃ*, which Dr. RUTHERFORD renders 'Strepsiades makes a mistake in the vocative.' The mistake itself is attributed by the scholiast to 'rusticity.' Some commentators think it is due to the lyric swing of the passage. But analysis will not help. False inflexion is a very simple source of fun. *Στρεψιάδες* is as amusing in the mouth of Strepsiades as *Ἡρακλείδες* in the pages of a great champion of Euripides, or 'false analogy' in RUTHERFORD'S translation.

Translations, except perhaps when they are exceptionally bad, withdraw themselves from the sphere of a periodical like the American Journal of Philology, and yet it is not fair that so unwearied a worker in the cause of classical philology as is Professor LAWTON should not have at least the meed of a passing notice under *Brief Mention*. In his *Successors of Homer* (Macmillan) Professor LAWTON has given us in fluent comment and translated extracts an outline of the less trodden ways of Greek hexametrical poetry, beginning with the Epic Cycle, traversing Hesiod and the Homeric Hymns, and concluding with the fragments of the philosophers who couched their doctrines in verse—Xenophanes, 'the true Homerid,' Parmenides, who 'sags in his poetic flight,' and Empedocles with his 'magnificent and sublime egotism.' The service rendered by such books to them that are without is unquestionable, and perhaps Professor LAWTON may reap the reward that he especially craves, and some of those who profess and call themselves Grecians may be incited by this attractive volume to study more carefully a range of Greek studies which he evidently considers too much neglected. Next to converting heathen, the missionary delights in stirring up the lazy brethren, foreseen of Hesiod, whose feet are too puffy to run and whose hands are too thin to work.

ERRATUM.—For 'Cicero's Orator,' XIX 232, l. 23 fr. top, 'Cicero de Oratore.'